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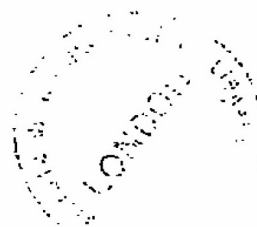
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of Baroda.

General Editor :  
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No. 146

**MIRAT-I-AHMADI**

**A PERSIAN HISTORY OF GUJARAT**  
**English Translation**



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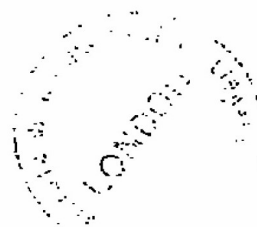
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## CHAPTER 127

### REVOLT OF MATIYAS AT BROACH

One of the great events of Shuja'at Khan's subedari was a revolt of Matiyas at Broach. Matiyas are a people residing in Khandesh and Baglana. They live as traders and craftsmen. They call themselves Muslims. Those who live in Ahmedabad are called Momnas while those in the land of Saurath Khwajas. Their ancestors and forefathers accepted Islam because they saw supernatural deeds performed by Syed Imamuddin<sup>1</sup>, may his grave be sanctified and chose to live under his guidance. His shrine is situated at Karmata in the paragana Haveli of Ahmedabad, seven kurohs from the city. Large sections of Hindus belonging to different castes accepted Islam, and chose direction and obedience of the Syed. Their creed is different from the general creed of Muslims. Difference arose among them after the death of Syed. They are divided into several branches. They have a wonderful belief. They give one-tenth part of their earnings including sons, to the Syed with sincere intention and loyal devotion. If any one of them has ten sons, he will dedicate his one son to the Syed. Money, in place of a son, is given with the will and pleasure of the descendants of the Syed. Like inheritance, disciples are distributed among the descendants of the Syed. Every one of the descendants of Syed Imamuddin enjoy one-tenth share of the income of the disciples. Disciples are given in dowry of a bride. In short, theirs is wonderful belief and faith. A majority of Momnas outwardly live as Hindus in their caste and group, but inwardly, they follow the Syed. In those days, it was the turn of instruction of Syed Shahji, one of the grand-sons of Syed Imamuddin. Thousands of Matiyas and Momnas had assembled together. Syed Shahji's rank and status rose very high due to a large number of followers and means of income in the shape of presents. He mostly lived behind a curtain of concealment. He associated very little with the people. Whenever his disciples congregated from various parts for a visit to him to show their ardent faith in him, he took out his foot from behind the curtain. Disciples regarded it as a great favour and a large bounty out of faith and supplication and they kissed it. It is a rule of the disciples of this family that they should not shake hands without paying some thing. They give presents according to their capability. They poured rupees and ashrafis by way of offering on the foot of the Syed. The regime of His Majesty was noted for devotion to religious affairs and falsification of various other creeds. Great emphasis and severe stress were laid on this. Many persons, for the sake of God, regarded it as a source of salvation, accused some persons as heretics out of prejudice which is the wicked quality

1. See P. 123 supplement.



of human nature and brought about death on many persons. Some of them were thrown in captivity. One of them reported to His Majesty about Shahji and irreligious usages of his disciples. His Majesty, on hearing this report ordered the Sadr and the Qazi out of his regard for religion that the Syed should be sent to the Royal Presence so that inquiry about his faith and investigation about his creed should be made. During those days, Syed Shahji lived in the neighbourhood of the shrine of Syed Imamuddin. Royal officers appointed for purpose wrote a letter to the Syed and sent it with some persons to summon him. The Syed refused to come to Ahmedabad and turned out the messengers. Shuja'at Khan, on declaration of the Qazi, appointed a few companions of the Faujdar of Barah Nainpur under the leadership of a Jamadar Syed Machha to bring the Syed. As Syed had no strength to resist them, willy-nilly, he went with them. It is said that he poisoned himself at the time of coming out of his house and thus he died on the way. Others hold the view that he was informed about His Majesty's call after his reaching Ahmedabad. At the time of return from the Nazim, he utilized poison and thus freed himself. He was buried in the mausoleum of his ancestors. His son, who was twelve year's old, was sent to the Royal Presence. News of his death reached his disciples of near and distant places. It became the cause of upsetting their minds. Religious zeal of the Matiyas being moved, they doubted that the Nazim of the Subah poisoned the Syed and put him to death. They considered retribution as proper and laudable; imagined war as a cause of punishment, assembled in group; young and old, small and great with families without carrying for wealth, property and native place, washed hands of dear lives, started for Ahmedabad. They arrived at the bank of Narbada opposite to Broach and started crossing the river by boats. The Faujdar of Broach, on getting news of their arrival in such a collective form, sent boats to inquire the cause of their assemblage. As some of them had already crossed the river, they seized the boats by force and brought remaining persons to this side of the bank. By the time, the Faujdar got this news to come here to prevent them from advancing, they rushed on him, beat him and occupied the fort of Broach with all force at their command. The Faujdar lay slain with his companions in this battle with swords. The fort fell in their hands. They did not molest residents and ryots for wealth and life. They strengthened the fort and stayed there. They were reinforced with war-seeking co-religionists within a short time. On hearing about this uprising, the Faujdar of Baroda marched against them. As the fort is situated centrally on an elevated place, to one side of it flows the river Narbada, and further because of their large numbers, they had to go back without achieving their object. Power and strength of the Matiyas went on increasing. It was rumoured among the people that war-weapons prove ineffective upon them. Some time elapsed. Reports were



repeatedly sent by news-reporters about this occurrence to His Majesty; he issued a mandate to the Nazim of the Subah, Shujaat Khan that he should repel those fellows and liberate the fort of Broach and that he should extinguish the fire of revolt and disturbance with watering of sharp sword. He sent an arrayed army and equipped forces under the generalship of Nazar Ali Khan, Mubariz Babi, military commanders of the Subah, Faujdars and his companions. The royal army reached Broach and occupied itself with a siege, preparations for opening the fort, mining, battering, advancement of safety-lanes, and entrenchment. Those persons came out and displayed skilful fighting. A battle raged with cannons and guns. According to the saying, "Affairs are pledged to time," several days passed in this way. Success was not possible. As the sun of royal fortune shone with brilliance in the meridian of felicity while the star of luck of that party had reached abyss of misery in combustion of misfortune. Ineffectual crowding and solidarity of the fort proved of no avail. When those persons, false, without means, without a leader, inexperienced-had gathered together from different parts, were not subservient to others. They had no knowledge of defending the fort and the method of its protection.

A single couplet

*In action, weak like worldly pleasures of the world,  
In nature, unbalanced, like movements of the sphere.*

By a heavenly decree, it so happened that they got puffed up with their large number and solidity of the place. Very often, they came to turrets and fortifications in negligence, went to see their wives and children, as well as to natural calls of human nature. This fact came to the light of men of trenches of the royal army. They always waited for an opportunity sitting in an ambush. By chance, at mid-day when the appointed time of their death arrived and the cup of life "When death came to them, it does not come later or earlier by an hour" was full to the brim, of a hot day,

A single couplet

*A bird in that burning sun  
Got roasted in its own oil.*

When the sun shone in all its intensity, many garrisoned persons had gone to one side of the wall of the fort and turrets for extinguishing the flame of fire of hunger and those who were left, kept themselves aloof in a shade, the royal army at the trenches, in expectation of such time, observed care and caution. On seeing this state of affairs, they regarded it a good fortune and royal luck, put some ladders kept ready for such a day, against fort-wall and climbed up.



Those who were in the shade and on beds of negligence sleeping like their own fortune came to know about their entry; they were sent to the sleeping-place of non-existence. They opened the fort-gate for royal forces. Soldiers were ready with their glance at the gate; they rushed for an attack without delay. In groups and parties-horsemen and footmen-with shouts of "Allah, Allah" entered the fort. They set ablaze the flame of massacre and war, and started killing, binding and throwing. Enemies attacked from all sides and advanced forward for repulsion, gave justice to valour and prowess and fell down dead. As they regarded their death in atoning for murder of their spiritual guide as a cause of elevated rank in paradise, they gambled with life fearlessly. If by chance, one of them became a captive in the grip of destiny, he appealed to his captor with humility and lamentations that he remains away from his companions of the caravan, and that he too should soon be joined with them. He who was not graced with death, was killed by others. Many women and men threw themselves of their own accord or with the help of others into the river Narbada and went down into the whirlpool of non-existence. Some one perhaps may have carried the boat of life safely to the shore. Nuruddin Bhatti, who performed wonderful exploits got martyred along with other soldiers. Victory was gained by royal forces. Fire of Matiyas' revolt got extinguished. When the event was reported to His Majesty, Shuja'at Khan was made an object of praise and approbation. May it not remain hidden and concealed that most of the events of the regime of His Majesty Aurangzeb are based on hearsay as stated before. The year of this event is not known with certainty, it is mentioned on conjecture. If precedence or recedence, more or less are stated in this event, I should be held excused. It was in this year that the Nazim of the Subah, after he was free from the revolt of Matiyas, exaction of fixed peshkash and establishment of order in the Subah, marched to Marwar for administrative work. He spent, till termination of his Nizamat, six months in Ahmedabad and six months in Marwar. During his stay at Marwar, Bihari Das, the private Diwan of Shuja'at Khan devoted to administrative work in consultation with the Diwan of the Subah, Qazi and royal military officers at Ahmedabad. Due to his coming and going every year, complete security and safety were established on roads and highways. In the year one thousand, one hundred and one, Shuja'at Khan made a request of help from the Public Treasury of the Subah for expenses of the army as order was not established in Marwar according to his desire. It was acceded to by His Majesty. An order was issued to the Diwan of the Subah I'timad Khan that one lac of ruppes should be given with a bond on his seal. That amount should be recovered from his Jagirs in two years and paid to the treasury. It was reported to His Majesty through Shuja'at Khan's petition that the fort of A'zamabad was